BROTHERHOOD OF MAN

DR. LYMAN ABBOTT DECLARES IT THE PROBLEM OF THE TIME.

And Says that Its Solution Has Been Intrusted to the People of the United States of America.

Brooklyn Eagle. The topic of Dr. Lyman Abbott's sermon at Plymouth Church last night was "The Brotherhood of Man" and his text was Matthew xxiii, 8: "But be not ye called Rabbi; for one is your master, even Christ, and all

ye are brethren." Dr. Abbott said: "In order to comprehend the religious problems of any age we must recognize the growth of the individual, and see how the problems of life change from age to age. In the first century polytheism was almost universal. The worship of the one God was practically confined within the narrow limits of Palestine. All Europe was divided into warring provinces, kept at peace only by the strong hand of the Roman government. Each of these provinces had its god, on the whole, wisely solved it. Then came and in each province every city, and in each first lesson which the Christian Church had went forth into Europe carrying this two-fold message, that God is one and that God that. The community owes universal eduis love. Gradually, under the influence of this message Europe was unlified; the church itall the churches whatever language might be spoken in the various provinces; one vidual life of individual men. The industrial providual in all the churches what ritual prevailed in all the churches, what- | trial question and the educational question ever laws might prevail in the various and the temperance question, what are communities; one God was worshiped in all the churches, and gradually came to be worshiped in all the homes. The nature of this God was hotly debated even within the tradition, in history, in social condition, debates that issued in the Nicene creed with almost amused contempt. The debate over homoonsion and homolonsion was not so insignificant as it seems to us to be. The real fundamental question was this: Does Jesus Christ really manifest the nature of God? It was not until well along in the middle ages that the truth that Jesus Christ is the manifest the manifest the manifest the middle ages with the next, certainly, fifty years, and probably for the next hundred. I can only indicate certain essential and fundamental indicate certain essential and fundamental starting lines, throw out some ing the nature of God. The orthodox and the rodox, the Protestant and the Roman substantially in this, that there is one God, and that He is merciful and loving like Jesus Christ. The difference between the radical Unitarian and the orthodox to-day seems to be chiefly this: These both look at the image in the mirror, and the orthodox says, 'It is the image of God,' and the rad-ical Unitarian says, 'I know that it is not like him.'

men. When Paul said, 'In Christ Jesus all before men came to recognize that in families, tribes, nations or ecclesiastical a son of God; that the slave is a son of God; that the plebeian is a son of God; that the rich man and the poor man are sons of God; that the Roman and the Gentile are sons of God-this also was the message of the Christian church. And that these sons of God have wandered from their God and separated hemselves from Him-this also was its mes-age. It was a long time before humanity studying this simple lesson, and has not yet at it entirely learned. But finally this lesson was wrought, at least into the faith of the Christian church, and in some measure into the faith of Christendom. God is good; is His child, but has sinned against And then came the next great question, the question of the reformation: How is this man who is separated from this God and has sinned to be brought back to Him again? How can this man who has despised this goodness of God, violated His law, turned his back on Him, how can he be brought back to his Father's nome? The church—the Roman Catholic Church said, "There is only one door he must came through the church. atholic Church said, 'There is only one por, he must come through the church; is not permission to sin, but relief from the pains of penances and the pains of purgatory. Then it was that Luther came with his message. No. he said, every man is a son of God and stands directly and immediate's in the presence of God; he need pay no price; he need ask for no

"There's a wideness in God's mercy Like the wideness of the sea, And a kindness in His justice That is more than liberty.'

A PROBLEM FOR AMELICA. "Thus these three great questions had been asked and answered. Who is God? One and love. What is man? His child, a ready to receive him. And then the work was ready for the next great question: How are these men, sons of God, to live together in one human brotherhood? And that is the question of the nineteenth century and of the American community. Still the pulpit must proclaim that God is one; still it must insist that God is love; still it must declare that man is God's son; still it must affirm that man had wandered from God and needs to return; still it must declare that there is no obstacle between the soul and God, it is his own unwillingness to return; still it must say this over and over again to new generations and to old gen-erations that have not learned it. But blems are settled, they are not to be debated and discussed again. The prob-lem of our time is, how are men who are ons of God to live together in one human protherhood? This is the question of the nineteenth century, and this is pre-eminently the question which is to be answered by practical experiment in the United States of America. For consider

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here; what is the conglomerate and heterogeneous population that makes up this extraordinary empire. Men of every race, men of every religion and every to religion, men of every color, red and black and white and yellow; men of every class, the poorest and the richest, the wisest and the most ignorant; men living together in this great continent and not hooped to-gether, no external bonds to compel and where wider apart than in America; not held together by law externally applied to them—there is no such law, they are them-selves the creators of their own law. Having upon them this problem put by the providence of God, He could not speak plainer if He thundered it out of Sinai, Children I put you in this seething, ebullient, free Nation that you may learn yourselves and that you may learn yourselves and that you may teach humanity how the sons of God are to live together in brotherhood. All our national problems are problems of human brotherhood. The question that lay before this Nation in 1784 was a question of human brotherhood; how shall these colonies, with all their diverse interests, all their native feel ourses all their animosities. city every hamlet, and the gods themselves | tion? What does brotherhood require of were either unmoral or immoral. And the | us? And God gave us the strength and wisdom to give the right answer to that, through bloody war. Then came (not after cation to the children of the poor who are also, what shall be the religious institu-tions of such a community? And the anand unifying. One language was speken in | swer was, In our free church, separated how shall they live peacefully and prosper not pretend to give in full. I do not think

home. And when we begin to think that patience, no forbearance, no long suffering, that love may simply seek its own and not another's welfare, and that when any fricng back to the old paganism in Rome ago, declared that marriage is simply partnership made at pleasure, and to be dissolved at pleasure. The first fundamental teaching of Christ on this subject is that society is founded on the home, and the home is to be permanent. I do not en-ter to-night, as I did not the other night, into the question in detail under what circumstances a court of law may decree divorce; it is enough to point out the large, broad, general principle that divorce ought only to be entertained as a very last and ultimate result, only when every method of conciliation, of affection, of forbearance, of patience, of long suffering has been exhausted. The family is the foundation The family is the foundation. Whatever threatens the family threatens society at the foundation "The second great principle which Christ net by wrath; and for the purpose of rewhen they break into our house, when they selves unworthy of a place in human broth erhood, we are not to kill them, we are not to punish them, we are not to shut them up-our attitude of mind toward them is

this message; centuries was it in .y, when they trample law under foot to be precisely the attitude of mind of Jesus Christ toward sinners; the whole problem of our thought is, how shall we cure these men of their disease? How shall themselves the enemies of the social order "The third great principle of Christ is th erhood. There are no two ways of settling such controversies. The pagan way is onewager of battle. Two men get into a con troversy; form a ring and let them fight out; the strongest shall have the victory. This gives victory to strength, not to justice. Christ's method is the other. He says, Leave your question out to some impartial tribunal; call in men whom you can trust; submit the question to the whole church. In some way or other get the judgment of an impartial tribunal and abide by that. We are to accept that as a method of ermission; he need enter through no versies between man and man and we are to nurch door; God is love, and man is need; go on and accept it as a method of settling wherever love is and need is, they are controversies between class and class, bedrawn together; all that man has to do is to
go back in faith and hope and love, for God never has ceased to love him. That the method of settling controversies between lesson is also pretty well learned. It is to nation and nation. Yesterday, you know, be proclaimed again and again from the was Washington's birthday. Spontaneous Christian pulpit; it is to be taught against movements have arisen West and East in the legalism of Puritanism, on the one hand, this country and in England growing out the legalism of Romanism on the other; | the recent threatening of war between these and yet, on the whole, it is believed in the Roman Catholic church as well as in the Protestant church, and you will hardly find anywhere in English literature a better statement of the essential Lutheran doctrine than you will find in Faber's hymn: tion; and out of these meetings it is proposed to hold a conference of prominent men of the Nation in Washington,, which will enter into fellowship with prominent men in England, having this object still in view, and next July a similar conference of Europeans, not only Englishmen, but men from other nationalities as well, is to be held at Grindelwald for the purpose of still further One and love. What is man? His child, a considering it. Let me repeat to-night what sinner. How shall this sinner come back I said yesterday in Philadelphia. The object of this movement is not to bring about what is called international arbitration, it is to bring about a permanent international tribunal Arbitration organizes the court after the trial has begun. The court is, therefore, or-

OUR SUPREME COURT. "We are seeking for something higher, nobler, better than this. One of the great additions to law made by this country. and recognized by all distinguished jurists, return; no creed, no door, all the way is and recognized by an distinguished jurists, open, everything is ready, every man may is the organization of our Supreme Court it in the history of mankind. For this Supreme Court of the United States is organized not merely to settle controversies between man and man, but to settle controversies between State and State. It is authoritatively asserted that within the last one hundred years at least forty differences have arisen between different States of the Union, which would have been sufficient to provoke a war if there had not been a supreme tribunal, to whom those questions were submitted for final arbitrament. What, in the interest of Christ, in the interest of humanity, in the interest of peace and progress, we are seeking is the establishment of a great supreme court between England and America, but to be widened out and to include France and Germany and Italy and Spain, until all Christendom shall come under its beneficence, and law, not war, will settle the great controversies between nations as they now settle controversies between individuals. Men say this is not practicable. Is war practicable? Has war proved such a successful and beneficent method of settling controversies that we desire to go on with it. decimated the population of Europe; war, decimated the population of heavy financial which has laid such a heavy financial load on Europe that one-third of its taxes are paid in interest on its and one-third in maintenance of the armaments. It is proposed to-day in our Congress to appropriate \$182,000,000 for fortifications and war ships, the object of which will be to pro-tect ourselves from the incursion of Great Britain, for there is no other nation that we fear. One hundred and elgity-two millions of dollars, and one tithe of that would pay all the expense of a supreme court that would put an end to the very apprehension of war between these two great countries. War settie? The battle of Waterloo was supposed to have settled for all time that France would not be a republic, and France is a republic. The Crimean war was sup-posed to have settled for all time that Russia should have no footing on the Meliterranean sea, and every man knows that Russia is nearer the Meditercanoan sea to-day than she ever was in the history of Europe In the fourth place, Christ substitutes in

fifth man selected to act as a judicial um-

pire between them. Arbitration settles noth-

ing but the one specific question submitted.

precipice and learn at the temple of wisdom for this life, or perhaps for the next one. For it is better to die a freeman than live a slave. This is Christ's dostrine. Our goddess of liberty ought not to be a pagan goddess. It should be the figure of Christ holding the torch to illuminate the world.

FOR INDUSTRIAL PEACE. "The fifth principle of Christ is the two principles for the solution of the industrial ard of values. Or rather, to put these two together, it is this principle: That industrial peace is to be brought about, not by a well balanced conflict of self-interest, not by capital buying the labor in the cheapest mar-ket, and each trying to outwit the other, the industrial peace and prosperity are to be secured by a frank recognition of partnership between these two great interests, between the power of the brain and the power of the muscle, united in the compower of the muscle, united in the community as they are united in the individual and working on the principle of the largest service to numanity—not the greatest acquisition of wealth, but the greatest development of mankind. Brotherhood certainly does not mean that all men are equal, for Christ says, 'He that shall be greatest among you shall be your servant.' It does not mean that all men shall have the same labor. Christ, in his parable of the talents, says, 'He gave to one man one talent, to another two, to another three, to another to another two, to another three, to another the principle that all men are to be paid alike irrespective of their service. Christ does not know anything of the proposition that all men are to stand on the same level that is not true. He was not a great leveler. He was a great elevator and the purpose of Christ was to develop the highest, noblest, divinest quality in each individual, and therefore the highest and the noblest quality in the aggregate man. For character is the end of life, and all we live for is for manhood and for womanhood. It is not that we may have things, but that He may make us better men and women; it is not even that we may have liberty, but that out of our liberty there may come a larger and a better growth; it is not even by education, if by education you mean schools and books, it is that out of schools and books there may emerge a nobler manhool; it is not even by religion, if by resave as they make men larger and better and nobler and more worthy to be called the

the problem of our American commonwealth, that run so glibly from our tongues, of justice and liberty; to teach what are the laws under which men and women should live in one great brotherhood; to sweep away the cant that does obscure this word brotherhood and definition of the control o inite meaning, not by our words chiefly, but by our lives and our national character, older; not his courage—we ought to be braver after we have met some dangers and found how little harm even danger can do us; not his enthusiasm—enthusiasm is God in the human soul, and there ought to be more God in the soul of years than in the soul of youth. No; I envy him his opportunity. It seems to me that it was a grand thing to live in that first century; to have gone with Paul into city after city and province after province, saying to men, 'God is one, God is love,' and it would have been a grand thing to live in the days of Luther and to have gone from place to place, saying to men, 'The way to the heart of God is open, enter in,' and it would have been a grand thing to live in the opening days of our own Nation and had some hand is God in the human soul, and there ought days of our own Nation and had some hand with Jefferson and Hamilton in bringing all these separated colonies into one great nation; it would have been a great thing to have lived before 1870 and had some share in breaking the shackles off from the slave and setting the Nation free, but it seems to me, as I stand on this very threshold of to me there never has been a century in human life so grand and never a time in hu-man life so sublime as the present in which we live. I envy, you, young men, who still have the battle to fight, the problem to solve, the labor to do of teaching the world how the sons of God are to live in one great brotherhood. I think they are going o do it, because I do not think God has been at work in the world all these years in vain. The problem He has been working out through human experience and human hearts He still is working out and will work out until the final solution is the mystic curtain into the twentieth and look far along the land on which I hope I shall look down from calestial spheres in the far-off future, what I think I see is this: The land with church and schoolhouse in every village and on every hillside, that piety may never be ignorant and superstitious and education may never be Godless and selfish; the factory ringing its letters which the dimmest eye will see, 'Do unto you;' the Nation free, the last remaining despot in the miserable past buried beyond hope of resurrection and the Nation lowing after them to redeem them and bring them back to righteousness again, and, crowning all as the topmost stone and underneath all as a foundation stone, home, with purity, with love, with hope, with falth reigning there. God grant it."

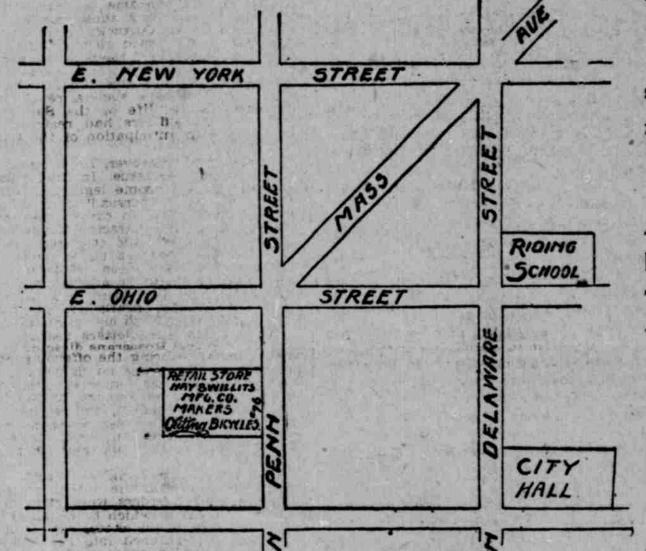
VICTOR EMMANUEL'S MEMORY. Pantheon at Rome.

Correspondence New York Post. Nothing strikes an American more forcibly in the object lessons of Europe than the respect shown to the memory of her great men. Time and money are freely given to raise a monument, to perform a mass, to place a wreath, and thus establish by a public expression the remembrance of heroic service and inspire in the rising generation sentiments of gratitude and emulation. On the anniversary of the death of Victor Emmanuel the King and Queen of Italy attend a mass at the Pantheon, and a few days after the 'Funerali del Re Victor Emmanuele II" are celebrated as a state function. A regalem mass is always composed for this occasion. This year it was written dinarily a bipartisan court- two partisans on one side, two partisans on the other, and the

Sgambati and was given on the 17th of January, which proved to be a giorious day, crisp and clear, From the Corso all the streets leading the Pantheon were well sprinkled with sand. for the pavements are very slippery these frosty mornings. Although the doors were not to be opened until 9 o'clock, a group of American women had assembled long before American women had assembled long before that hour. Tickets being in great demand, it was supposed chairs would be also. The plazza was full of people, but the line of police there and in the adjoining streets kept every approach and entrance entirely free. The entrance from the Via Palombella was far below the street, and the narrow galleries and winding stairs in the thick walls, all hung with mourning draperies, suggested a visit to some catacomb, and was a fitting introduction to the solemn splendor of the wonderful temple. The doors were all opened at the same time, and the ardor of the early American visitors was gently re-strained by the national "pazienza" of the attendants, who took their time in reading the cards of admission to designated chap-els. The vastness of the Pantheon had hardly been realized before, perhaps because the opening in the dome leads the thoughts rather to illimitable space. To-day the opening is closed with a transparency of the arms of the dead King, and a light like moonlight makes the shadows of the

quadilateral recesses of the dome and falls on the top of the catafalque. The King's arms and insignia alternate in the alcoves of the cornice with flags and black and gold draperies, and before them all burn candles, Beneath, old temple fires are burning in antique tripods standing over the chapels, and in ancient hanging lamps between the su-perb columns. They burn also before the tomb of the King in the bronze tripods that are part of the monume The chapels are all draped in black and ld, with candles burning on the altars. The immense catafalque rises under the dome to the height of the cornice. The effect of the silvery light on the figure that crowns it is very beautiful in contrast to the surrounding heathen plumes and Christian candles, "like the silence that follows prayer." The sarcophagus is under a canepy hung with ermine, black, and gold, and supported by four porphyry columns, and "the likeness of a kingly crown" hangs burning over it. In front of the columns are the ancient fires in high bronze tripods and all around the high bronze tripeds, and all around the tabernacle two rows of candles arranged in festoons, with clusters in brackets on the columns. Then comes the pedestal, with draped figures in relief, and then the base and platform, with memorial wreaths and palms inscribed "Al padre della patria." Eight candelabra, eighteen feet high, holding hundreds of candles, stand

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beside each, in magnificent immobility, one of the royal body guard-the most ap-

pealing tribute of all this imposing pageant. The scene, in its grandeur and solemnity, was enough had there been no sound. A bell rang and the procession for the mass came in-the choir boys in scariet and the priests in black and gold embrolderies. As the audience rose the uniforms and decorations of the army and navy, officers of state and embassadors, more noticeable made one realize the distinguished character of the assembly. Very softly began Sgambati's mass and the pageant vanished, and "things invisible to mortal sight" took its place in the higher realm of music. The orchestra and chorus of several hundred musicians were thoroughly drilled and did their work admirably. They were so placed that the acoustic effects were perfect. The mass is a beautiful composisolemn and sweet and strong. It seemed to be given con amore, and its majestic and devotional spirit held analysis and criticism in abeyance. An exquisite violin solo before the Agnus Del, and the obligato with the soprano which followed, seemed the climax of beauty. The usual procession with lighted candles around the catafalque closed the service, and the multitude slowly and in orderly fashion left the great rotunda? Many before and siter

The unaffected reverent demeanor of the dignitaries throughout caused the ceremony to lose much of its perfunctory character and to seem rather the voluntary homage of the chiefs of the nation to its liberator and father. In whatever qualities he may have been lacking, it would be well for our country if a leader could arise among us with a like power to unify and elevate our national interests. Perhaps also it would be well if some of our memorial observances could be held in a similar spirit rather than in the merely festive and holiday temper that new often characterizes even Decoration day.

the mass visited the chapel where the King

Are There Real Atheists?

Temple Magazine. Are there any real atheists? We cannot believe it. The picture of a man going through the world without God is too terrible! Think of the traveler lost on the trackless desert, his guide dead, his camel dying, the sun sets and no star in sight. He wanders on and on, and presently, becoming fearful, strikes a match to consult his compass only to find that he loft it has his compass, only to find that he left it be-hind in the saddle bag; and then, standing out there, the darkness so dense that it can almost be felt, he realizes that he is alone—
no friends, no form of life, no one to succor
him, no one to lave his brow when he, too,
lies down to die. Lost, lost, lost! Going
down to his death without a hope! And
yet the condition of this man is not half
so bad as that of he who is traveling
through the world without God, groping
his way hither and thither, rudderless, pilotless, feeling that when his life is over
all will be ended—death, burial, decay, just
earth to earth, nothing more! Are there
such men wandering about in the Christian world? If so, oh! let us save them almost be felt, he realizes that he is alone-

tian world? If so, oh! let us save them

lost, and certainly no men are more lost

A LONG-SUFFERING LENDER. The Debt Owing Was Finally Paid to

His Children.

Junius Henri Browne, in Harper Rash borrowers are, unhappily for their victims, hardly ever advertised. If they should gain such notoriety as they merit, many of the yet unplucked might be preserved. But, as it is, they go from one neighborhood which they have fleeced to another yet unshorn. This is easy in New York, with its distances, well-defined social boundaries, and diversity of population, all of which assist the borrower in plying his dishonest trade. In that city only two persons, it is said, are sure to find a fellowthe woman who is in love with him, and the man who wants to borrow money of A conspicuous borrower was a private citizen, little known except to those of whom

noted New York millionaire, who allowed him only \$5,000 a year, because he (the son) frequently gambled, which outraged the father's austere business sense. young man was extravagant, and made up for his inadequate income by raising the wind wherever he could, depending on his expectations. His father, whose sole ambition was pecuniary, resented the loans made to his son on this account and took special pains to publish the fact that he would not pay a dollar lent to his boy. One of his largest creditors was a dis-tinguished journalist, by no means rich, but very kind-hearted, who let him have. through amiable weakness, what he asked for, without any thought of repayment. He borrowed, commonly in small amounts, through a long series of years, frequently accompanying the journalist on periodic journeys to Washington, Albany, Chicago and elsewhere and improving the occasion financially.

The millionaire only heard long after his son had become almost a pensioner on the

open-handed journalist of what had been going on between them, and hurried to the "Mr. —," he exclaimed, angrily, "I understand that you're lending my son — money. I want you to know that I won't pay a dashed dollar of his debts to anybody." ditor's office to express his mind. The newspaper chief, who continued writing at his desk, never looked up, but mere-"Who the Hades asked you to?"
And Croesus flung himself out in in-

from pure benevolence. It was to him an amed-of experience, and he remembered it to the last. After some years the journalist died, in the prime of his intellect, with a shrunken estate, and widely lamented. Then the rich man, out of genuine regard for his memory—he did not consider that he owed him anything—presented his children with a number of first mortgaged railway bonds.

from themselves. Christ came to save the ing to his kindred an enormous fortune. The improvident son, not satisfied with his small share, brought suit against his elder brother for recovery, and the latter finally compromised by allowing him \$1,000,000. Then, to the astonishment of everybody, he paid to the celebrated editor's heirs every cent, including interest to date, he had borrowed, the whole sum amounting, it is said, to about \$75,000. He had always said that he would discharge the debt, but nobody believed him, of course, the creditor least of all. If the journalist could have known it he would have turned with as-

WEBSTER'S TENNESSEE LAND. How He Was Once Induced to Invest Largely in Growing Timber. Knexville (Tenn.) Letter to the Chatta-

toundment in his coffined sleep.

nooga Times.

ness affairs.

The great oil excitement raging on the Cumberland plateau brings to mind the fact that Daniel Webster at one time owned a large portion of the territory now known He was at the zenith of his fame as United States Senator when a gentleman appeared in Washington and approached him on the subject of an investment in Scuthern timber lands. This artful "boomer" was a vertiable "Mulberry Sellers." The captivating song of the man with land to sell, the alluring prospects of millions to be made in the near future, caused the brilliant statesman to become interested, and with the assistance of wealthy New England friends he purchased the land, 100,000 acres. The tract lay in Cumberland, Fentress and Scott counties. At that time there was scarcely a wagon road within fifty miles of it, and there is no explanation of Webster's idea in making the purchase, other than that he was a

child in the practical management of bus

Much of the land overlapped older cl

ters and grants, and he was no sooner owner of the vast tract than litigated commenced. Some of the property was in litigation three or four years ago. last phase I noticed was the publication nonresident notices, in which, among other amuel L. Clemens (Mark Twain) was no ified to appear at Jamestown by a certain Monday in a certain month in the year 1892, if I remember correctly, to defend several suits as one of the heirs of — Clemens. I have been told that the father of the genial humorist was a partner of Web ster in the big land purchase, and came to the plateau as resident manager or something of that sort. He lived at Jamestown, or "Jimtown," and left there for the Miscreased temper. He was amazed to find a sissippi valley only a few months before man who had no reverence for wealth, and who could lend money interminably The ploneer boomer who disposed of the land to Webster knew nothing of the ric coal deposits nor of the oil beneath th surface. It was the timber, the tall, straight trees, that he dwelt upon, and the glorious climate of East Tennessee. And, while Webster's investment was a failure, and Sir Thomas Hughes's Rugby colony, on a part of the same tract, was a little

less, yet after all there seems to be "mil-

Furthermore, I have been told that the Fancy marble Mosaic Floors. Jnc. M. Lills

Southern investment was none other than "Jim" Scott, who represented the mountain counties in the Legislature years before the war. I can hardly believe that, however, since hearing a story about that noted character. The story is to the effect that when Scott started to Nashville to serve his first term in the Legislature he put one clean shirt on his back and another in his saddle pockets. He went to Nashville on horseback, there being no other means of going, unless he walked. Arriving in the capital city, he hitched his horse in an alleyway near the public square, having contracted that habit when going to James-

town on court days. He fell in with other members of the General Assembly, so the story goes, and the custom being then, as it is now, to a limited extent, of course, to weld the ties of fellowship with toddies and mint juleps, several hours were passed very pleasantly at an inn, and the horse in the allley was forgotten. At a late hour in the evening it occurred to him that his horse should be provided with lodging for the night. After considerable difficulty and with the assist-ance of others, he found the horse where he had left him, but the saddle pockets, containing his extra shirt, were gone. The next day, the General Assembly having been organized before his arrival, he rose to a question of personal privilege, and, to the great amusement of his colleagues, tol his troubles to the Speaker. He was heard from, however, before he had been in Nashville many weeks, and throughout his legis-ative career served his constituents to their entire satisfaction. The county of Scott was named for him. Several years age, in Cincinnati, I fell in with an Englishman, who was on his way back to the mother country, after a year's stay at Rugby colony

"Rugby is no good," he said. "Why?" I asked. "The bloomin' work is too blarsted 'ard." And that was exactly why Sir Thomas Hughes's Utopian scheme was never a suc-

An Expressionless Eye.

Philadelphia Record. Dr. McMullin tells the following story on himself: A railroad man, occupying a responsible position on one of the great lines. was riding on a train one day when a rollision occurred and his car was knocked into smithereens. He was picked up as one dead, and was stretched out in some convenient place to await the arrival of a doctor to pronounce officially upon his condition. Dr. McMullin, who was then in his first year at Jefferson College, was on the same train. He bustled up, looked at the motionless form and pallid face of the prostrate official and said: "The poor fellow's a goner, I guess." Then the embryo physician knelt down, lifted up an eyelid and saw a dull, expressionless ora. "Yes, he's dead, fast enough. Take him away," said he. The supposed corpse suddenly began to move his lips. The startled McMullin listened and this is what he heard: "You blanked fool, that's my glass eye.'